1: Meek E, G-5 (1925-1930) 1931
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movement. Later, and until puberty, they discard these in favour of a girdle of thin plaited grass which is tied round the waist, the loose ends being passed between the legs from front to back and made fast at the back by being passed underneath the girdle. Married women wear on the buttocks the peculiar circular plaited tray-like adornment, resembling an inverted mushroom, which is known as the *oyam*,[1] and is characteristic of the Katab, Kachichere, Kagoro, Ataka, Kaje, Jaba, and the Ikulu section of the Kadara tribe. It is kept in position by a string passed round the waist. It is frequently smeared with red oil, and the edges may be adorned with white beads. It would appear that the *oyam* has undergone considerable evolution in recent times, and that originally it consisted of the stalk only. A small tray was then superimposed, and this has grown during the last twenty years from a diameter of six inches to twelve or even eighteen inches. The reason assigned for this change of feminine fashions is that nowadays there is no war and women do not have to run away. In war time a large *oyam* would have been an encumbrance! It is certainly an encumbrance to-day, as it has to be pushed on one side on sitting down. The original *oyam* may have had some phallic significance, but is more probably an ornate development of the ordinary buttock-covering of grass or leaves, the primary object of which is to secure decency while bending at work in the fields. An apron of leaves may be worn underneath the *oyam*, and an apron of leaves is always worn over the pubes. The leaves are changed every day, and sometimes twice a day. Katab women after giving birth tie up the abdomen with strings of rolled palm leaves. The intention is to prevent distension of the abdomen, and the custom is therefore similar to that commonly followed in Europe to-day. At night a man sleeps in his loin-covering. Women and children sleep nude. The husband may cover himself and his wife with a cloth; but, as there is always a wood fire burning through the night and the houses are designed so as to afford complete protection from the weather, blankets are not required.

Tribal Marks.—The Katab, Kagoro, Morwa, Kaje, Iknlu, and Kamantan all affect the same design of tribal markings, which are approximately as follows:—

[1] Sometimes pronounced *oyam*.

1: Meek E, G-5 (1925-1930) 1931
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(1) Male

FOREHEAD = 21 on one half
20 on the other
CHEEK = 9 on each side
JAW = 24 on each side

(2) Female

FOREHEAD = 33 on one half
32 on the other
CHEEK = 17 on each side
JAW = 26 on each side

I was unable to discover where these markings originated. The Kaje are regarded as the most skilful markers. The incisions are made with a knife shaped thus :—

After the incisions have been made, the blood is washed off and a powder of bamboo charcoal is rubbed in. Later, mahogany grease or ground-nut oil is smeared over the cuts. Lads receive their marks, which are nowadays considered to be merely a form of adornment, some years after they have begun to engage in agricultural work. Youths were formerly jeered at if they had no tribal marks, but nowadays boys commonly refuse to be marked, and many parents have come to regard the possession of tribal marks as a handicap under modern conditions. Girls are scarified with triangular designs on the anterior part of the body. These marks appear to be connected with nubility as

1: Meek E, G-5 (1925-1930) 1931
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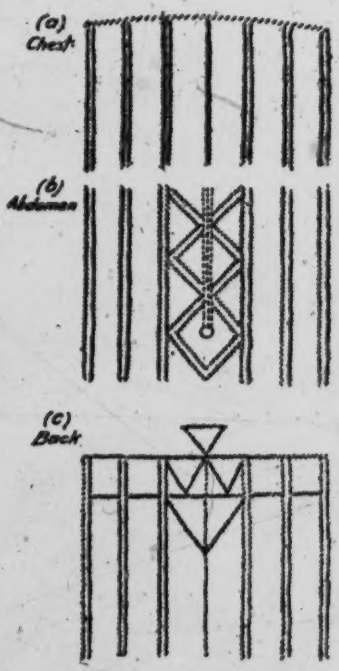
they are incised shortly before the girl goes to her husband. The facial and posterior marks are not incised until after she has taken up her abode in the husband's home. The commonest design used is as follows :—



N.B.—Designs of the above type are common throughout Africa. For example, M. Junod in describing the body marks of Baronga women (S. Africa) says : "On the anterior part of the body four triangles are drawn under the breast leaving a square place of which the navel occupies the exact middle." And again : "The patterns are triangular, the upper triangles meeting with the lower ones at their apex."

Musical Instruments, etc.—Of musical instruments there is no great variety. The commonest is a valve instrument of the oboe type, made of guinea-corn stalk and played by boys and young men in the fields. On festal occasions music is provided by bands consisting of drums and antelope horns. The horns may be lengthened by the addition of a calabash tube. The

1: Meek E, G-5 (1925-1930) 1931
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Kachichere

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149.	Untie it Tie this rope Make the boy untie the goat	biyukgu lap eyu yanka tie bangwon ka biyuk jon	bijukgu lap.ɛjujanka tiɛ bangwɔn ka bijuk dʒɔn
150.	My brothers and I, we are going but no one else	nung banga nanyurnung zinat zirany-inzit	nuŋ baŋa nanjurnuŋ zɪnat zɪranjɪnzɪt
	Brothers, let us go and tell the Chief	nanyurnung bai zinat zi his ma gwam	nanjurnuŋ bai zinat zi his ma gwam
151.	This tree is bigger than that	akwon kane ka nare si kane mishi (nare = exceed ; mishi = size)	akwon kane ka nare sɪ kane mɪʃi

Last night I was in my house with a white man. We heard a noise outside. He said, " Do you hear that ; they are thieves ; let us go out and see." We went out. I said : " Who are you ? " They answered, " Nothing." But I said, " You are thieves." Then we called the police and put them in prison.

Lio ta tuk in she mali nung, dung yang ganet bature (*or* bang bature iyang). Du fok mochi tosa (*or* zizi fok mochi tosa) ; gugo sihio, " fok tuni ; tambiya babiya (*or* ekhiene, " a fok aliena ; etangvia) ; yok zu wut zu li." zu wut. na hio : " yin yine yan bia ? " se basi chim, " kiang sheva." nung inhio, " yin etangvia." se zi je dogare, zut tiaba a sarka.

Lio tə tuk in ʃe mali nuŋ, duŋ jaŋ ganɛt bature (or baŋ bature ijaŋ). du fɔk motʃi tɔsa (*or* zizi fɔk motʃi tɔsa). gugɔ sɪhɪo, " fɔk tuni ; tambija babija (*or* ɛxiɛne, " afɔk aliena ; ɛtaŋvia) ; jɔk zu wut zu li." zu wut. na hio, " jɪn jɪnɛ jan bia ? " se basi tʃɪm, " kiaŋ ʃeva." nuŋ ɪnhio, " jɪn ɛtaŋvia." Se zi je dogare, zut tiaba a sarka.

THE KACHICHERE

The Kachichere, who call themselves the Aticherak (atɪʃəra:k) and are known to the Katab as the Tichat (titʃa:t), are an insignificant tribe of 620 persons, of whom 470 are located in the Chawai district of Zaria Province and 150 in the Katab district. They state that they were once much more numerous and occupied a large proportion of the country now occupied by the Katab, but that the tribe was almost wiped out by a volcanic eruption which occurred about 150 years ago. This is quite probable, as there are numerous craters in the district.

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There is no tribal organization, those in the Chawai district forming village-areas under the Chief of Chawai, and those in

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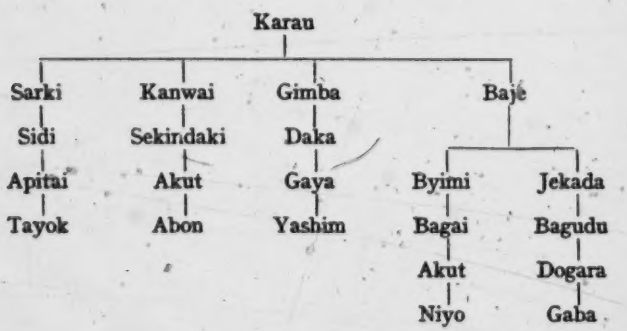
1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kachichere

619 the Katab district being administered by the Katuka, both of whom are district headmen of the Emir of Zaria. In former times they acknowledged the suzerainty of the Chiefs of Kajuru, from whom the Kachichere Chief received the sacred sword which was, in pre-Fulani days, the emblem of office.

619 I spent two days among the Kachichere, my inquiries being merely directed towards ascertaining the character of the social 614 organization. The tribe, if it can be called a tribe, consists of four social groups: (1) the Ne-Tabin, (2) the Ne-Chobiam, (3) the Ne-Tiet, and (4) the Iningwa-Tiap.

614 The members of each group believe themselves to be blood relatives, and as they appear to be able to trace their ancestry genealogically back to a common forefather, they may be regarded as kindreds rather than clans. The Ne-Tabin pedigree was given as follows:—



614 Each kindred constitutes for marriage purposes a single exogamous unit; that is to say, no Tabin may marry a Tabin, 582 but a Tabin may marry a member of any of the other kindreds. 583 There are no family totems, but all respect the crocodile and leopard. There is no grouping, as among the Katab, which permits of the contraction of sub-marriages by wife elopement. It is a taboo for any Kachichere to elope with the wife of any other Kachichere. Sub-marriages may, however, be contracted with wives obtained from neighbouring tribes.

614 The kindreds are not localised, but live together intermingled in a single village-area. The civil Chief of the Kachichere of 621 the Katuka's district belongs to the Tabin kindred, and his

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kaje

The Kaje

The Kaje, who call themselves the Baju, are situated to the south-west of the Katab, and are split in two by the Zaria Plateau provincial boundary, half the tribe being under the Emir of Zaria and the other half under the Emir of Jemaa. The tribe was originally wholly administered by Zaria, being directly responsible to the Galadima of that city, and the present unfortunate bisection dates back to that period of last century when the establishment of the Fulani at Jemaa led to a reshuffling of the districts.

The Kaje consist of six localized groups, as follows:

(1) The Baiduang, inhabiting the villages of Zonkwa, Zuturu, Kurmin Bi, and Madauchi (Zaria Province).
(2) The Baintso, inhabiting the villages of Fadan Kaje, Tsofon Gidda, Fadia, Rimfa, Kafō, Zagwom (Zaria Province).
(3) The Baimbin, inhabiting the villages of Aduang, Suriang, Wadong, Kan-Kadong (Plateau Province).
(4) The Bainturung, inhabiting the villages of Duwhan, Vontong, Abet, Kanyem, Abong (Plateau Province).
(5) The Batadon, inhabiting the villages of Madakia, Azufwo, Kukwan, Furjam, Giddan Atang, Vumpang, Pong, Sosun, Kunantso, Dichodon, Zat, Zankiruwa (Plateau Province).
(6) The Banewhan, inhabiting the villages of Katsuk, Zubong, Marsa, Afana, Zamberkpat, Bakin Kogi, Rakawan, Chenchuk, Kurdan, Ataiechap, Kamerun, Rikeakwon, Zauru (Plateau Province).

These six divisions may be described as village confederacies, for they are not "clans" in the accepted sense of being exogamous units. Certain informants of the Baiduang group stated that in former times no Baiduang man could marry a Baiduang woman, and a villager of Fadia informed me that he had been told by his father that formerly it was not permissible for any Faida man to marry any woman of the Baintso group. If this information is correct it would appear that the Kaje formerly had an exogamous clan organization which has only broken down in recent times. It has given place to a modified form of exogamy, based on the kinship, real or fictitious, of the local group inhabiting a single village-area. I was unable to obtain any clear evidence that village confederacies had also been totemic. It was stated that the Baiduang respected the leopard, but there was no evidence that the leopard was a totem, though one informant

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje

or maximal lineage, members recognize a direct descendant of their common ancestor as their head (*gado kapiyi*, in Hausa, Magajin gada). His direct interest within the major lineage is more intense than that of the *atiyinhwap* in the maximal lineage. After the *gado kapiyi* has beaten the ground with his stick no one in the major lineage would dare to disobey. Again, in the minor lineage, composed of a number of extended families, the head is *atiyinswot*, "father of the cluster." Although the position is usually hereditary, the son or blood-brother being preferred, it may be held by the senior elder of the minor lineage.[113] His powers are more limited than those of the *gado kapiyi*, but if he beats the ground with his right hand no one of the minor lineage would dare to disobey. All game killed by members of the lineage must be brought to him for distribution. The head of the extended family (minimal lineage) is *atiyikariyi*, "father of the compound."

According to Reynolds, "the *atiyinhwap* of the Baiduang tribal section is recognized as the final authority in affairs affecting the welfare of the tribe. This authority was not used to interfere in affairs of a maximal lineage other than his own, and he had no political authority," which is to say that there was no formal tribal government. He might, however, call together all *atiyinhwap* "to perform rites for the benefit of the whole tribe," an expedient to which, apparently, he has not resorted since the advent of British Administration.

Before the British, only two civil titles were recognized by Kaje villages, *agwam*, the name given by Kaje to the Fulani tribute collectors, and *madaki*, who was chosen by the *agwam* whom he served as "helper." The *agwam* were first chosen by the *atiyinhwap*, but later, when their number increased and where the major lineage was the political unit, the *gado kapiyi* would make the selection.

Much the same procedure seems in the matter of civil headships to have been followed in the early years of British Administration, but it is suggested that these titles have by now become in effect hereditary in certain lesser lineages. In recent years a few ritual leaders have shown some interest in the possibility of obtaining civil titles either for themselves or for close relatives.

Traditions

According to Reynolds, Baranza (the founding ancestor) and his relatives left Miango[113] because of a famine. They came down from the hills and after spending a short time with the Cha'vai eventually settled at Kurmin Bi, a hamlet of Zonkwa Village-area. There, according to Reynolds' informants, Kaje, or Kurmin Bi, was born. In Reynolds' opinion they do not mean that a son was born to Baranza, but rather that the tribe's development stems from Baranza's taking up residence with his family at this place. Nevertheless the ancestors of the Kaje clans are termed by present-day Kaje the grandsons of Baranza, hence, presumably, the sons of Kaje (Kurmin Bi). These grandsons were Sokwap, Kaduan, Dando, Atun and, according to members of Baintsok section, a fifth, Atom, whom Baintsok claim as their ancestor. Sokwap was the first to break away from Kurmin Bi and he settled on the Kamuru (Kaje) hills. He was followed by Dando and then Kaduan. Finally, so the Baintsok hold, Atom broke away and went to Tsofon Gida. Atun remained at Kurmin Bi. The sixth "tribal section," is composed entirely of assimilated alien lineages. A summary of Reynolds' analysis of the various sections follows.

Baiduang: men of Duang (a stream): It appears that the six constituent major lineages of Baiduang are organized as a single maximal lineage. Traditionally Baiduang is said to have been exogamous; nowadays the exogamous unit is a local association of major lineages. Formerly Baiduang was also a unit as regards secondary marriage, but in recent years young men of each of the two Village-

[113] In function, Reynolds states that the present-day hamlet-head is most nearly the equivalent of the old *agwam*. As already mentioned, he fails to indicate the actual title of the hamlet-head under British Administration.

[113] An Irigwe (tribe) Village-area, Birom Tribal Area (District), Jos Division, Plateau Province. See map.

3: Temple G-4 (no date)1922 FF38 Katab FF38 Kagoro

be divided into three, but otherwise there is no variation. The pigment used is from the unripe kernel of the gaude (*Gardenia thumbergia*). The face is, moreover, ornamented with beads, tin or coloured earth. They seldom wash, if ever. Men wear triangular tanned leather loin-coverings, or a skin which hangs from one shoulder to the back of the knee, the front legs being tied together loosely so that its owner may easily shift it to protect the exposed side of his body. This is usually made of goat-skin on which the hair is left. Hats made of plaited palm-fibres are also frequently worn. A cape made of palm leaves is used by both sexes as a protection against rain. None but Chiefs under Government wear cloth, and these have Haussa tobes.

Youths generally shave their heads, except for a broad ridge of hair from the forehead to the nape of the neck. No shaving is done during harvest time, but at other seasons the men from time to time shave off their moustaches, but usually wear a beard.

The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriageable age, and her forehead when she goes to her husband. In old days the marks consisted of irregular cuts on the forehead only, but two generations ago a skilful Katab operator invented a pattern which has been adopted by Kagoro, Attaka, Moroa and Kajji, as well as by his own people. It consists of numerous short perpendicular cuts along the forehead from ear to ear, and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

The customs of the above-mentioned neighbouring tribes have many points of similarity, and the language of the Kagoro is similar to that of the Attakka and Moroa, and resembles that of the Katab and Kajji. Haussa is spoken by a few individuals only.

It has been suggested that, in common with the Attakka, the Kagoro own Bauchi as their country of origin, that a long while ago they migrated to Nimbia—in South Nassarawa—and thence to their present location. In matters of dress, tribal marks, architecture, customs and language they show, however, obvious affinity to the Katab and Kajji tribes in the north-west, who trace their migrations from the north.

They have always retained their independence, though they suffered defeats at the hands of the Kajji and from the Filane of Jemaa. They would, however, probably have been conquered by the latter had not a Filane mallam foreseen in a dream that whoever should subjugate them would die.

[p. 222]

KATAB.

101 The Katab are situated in the Kauru District in the south-
161 west of Zaria Emirate, where they occupy an area of some 200 square miles with a population of 5,000; they have also one township over the border in Nassarawa Province.

101 They are probably indigenous to their district. They show
619 a certain affinity to the Kagoro and kindred tribes, who have
304 adopted the Katab tribal marks, invented only two generations ago by a skilful operator, which consist of numerous short perpendicular cuts along the forehead from ear to ear and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

197 Their language, too, resembles that of the Kagoro, Kaje, Attakka and Moroa, and their customs are similar.

291 The women wear a bunch of leaves in front, and a conical
301 shaped piece of bamboo, covered with string and decorated with
302 beads and brass behind. They place wooden plugs in their
304 upper and lower lips and shave their heads.

The Katab are good agriculturalists and breed a considerable
241 quantity of live-stock. They are great highwaymen, and the
694 first drop of water that an infant drinks is stolen, that he may
852 be thus early initiated in the craft.

They are a pagan people, with belief in sorcery. There is
771 a rock named Dutsin Kerrima in Nassarawa Province, which
823 they declare becomes luminous every Sunday and Friday night, when white cattle are seen on the summit, herded by a white Filane girl.

727 They are head hunters and drink heavily.
273